

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1810

“When they shall have received this [Book of Mormon], which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.” BOOK OF MORMON, 3 NEPHI 26 : 9.

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IN OLDEN DAYS AND NOW*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

A WEEK AGO we had pleasure, and I trust spiritual profit, in considering some of the important episodes connected with the beginning of the Apostolic Ministry, or, in other words, some of the opening scenes in the Primitive Church, under the administration of the Apostles, subsequent to the ascension of the Lord Jesus Christ. Reference was made to the close parallelism between that ancient Church, or the Church of Christ in those olden days, and the Church of Jesus Christ as it is now existent upon the earth.

It is of the utmost importance to remember in our further consideration of the Church in the days of the ancient Apostles—and what it came to be after their passing—and in further comparison between the Church of old and that of these present times, that while in organization, doctrine and all essential features the two are in reality one—The Church of Jesus Christ—the former-day Church has not continued in unbroken existence, by descent or succession, down to these modern days.

To the contrary, in strict accordance with divine predictions, and in fulfilment of the plain and unambiguous prophecies of the Apostles themselves, there came a great “falling away” from the Church, through the operation of destructive agencies both within and outside the organization. But even worse than this

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forsaking of the Church by individuals, whether in numbers great or small, we are confronted with the predicted and all too fully demonstrated fact of the apostasy of the Church itself. A rational interpretation of history, even though we say nothing of the literal fulfilment of prophecy, shows that the Church sank to the degraded level of a human institution, of false profession, with plan of organization and mode of administration foreign to the constitution of the original, without Priesthood or authority to officiate in spiritual ordinances, and devoid of the gifts and graces with which the Saviour endowed His Church at the time of its establishment. In short, we find the institution still calling itself the Church, but wholly recreant to the organic law of Christ's Church as it has been, boasting of temporal power, making its own laws, imposing its dogmas largely by compulsion and violence, denying to man his God-given rights of freedom and agency, preserving but a form of godliness while denying the power thereof.

The awful truth, thoroughly demonstrable, is that the Primitive Church ceased to exist on earth, having forfeited, and therefore lost, the power of the holy Priesthood, and that it degenerated into a thing of tinsel splendour, the while growing more and more arrogant in its claims and demands, yet in fact a thing of shreds and tatters, of earth earthy.

THE PROMISED RESTORATION

If the Church of Jesus Christ is to be found upon the earth to-day it must have been reestablished by divine authority; and the holy Priesthood must have been restored to the world, from which it had been taken away through the gradual decline and eventual cessation of the Primitive Church among men.

Inspired predictions of the restoration, whereby the holy Priesthood would be brought again to earth and the Church of Jesus Christ be established anew—never again to be suspended nor driven into the wilderness in the scriptural sense—are as numerous and definite as were those of the world-embracing apostasy; and the literal fulfilment of both are written with true pen on the pages of history.

As shall be shown, the Church of Jesus Christ of Latter-day Saints presents in all detail the realization of the word of the Lord respecting the restoration of the Gospel, including the authority of the holy Priesthood, particularized by John the Revelator as a distinguishing feature of the times called in scripture the last days; for it is now an accomplished fact that the promised angel has come—"having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14: 6, 7).

In the olden days, in the Church as it was under apostolic administration, great care was exercised in the selection of men to hold positions of trust and responsibility as bearers of the Priesthood, to call only the worthy, upright and righteous, as the Holy Ghost directed and guided. Strict observance of the laws and ordinances of the Gospel was required of all the shepherds, under-shepherds, and assistants, in caring for the Lord's sheep. They were to be men in whom and through whom the Holy Ghost could function without the hindrance which the resistance caused by defiling sin interposes to the current of divine power exemplified in the Priesthood.

As to this requirement, consider a single instance, that of Paul's words to Titus, and through him to the Church—"For a bishop must be blameless as the steward of God," and such a state of worthiness was required of every officer in the Church. The members likewise were exhorted to lives of righteousness; and to all, both the members and their presiding servants—the Deacons, Priests, Elders, Bishops, and all the rest—was the truth made plain, that the body of man is as a holy temple, as witness the words of Paul to the Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3: 16, 17).

CORRUPTION HAS NO PART IN CHRIST

One of the most ominous signs of the decline in the Primitive Church was the perfidy and corruption of its leaders after the withdrawal of the Apostles. As in those days so in these, men who bear the vessels of the Lord must be clean; and again, be it known that then, now and for all time, the Spirit of the Lord will not dwell in unclean tabernacles. Without the Spirit of the Lord no man, whatever his rank or station, whatever titular name he bears, can officiate worthily in sacred ordinances. The thought that ecclesiastical titles may cover or can condone personal sins is pernicious; it is no part of the Gospel of Jesus Christ, but the doctrine of Satan.

The Lord has spoken, both in ancient and latter days, saying: "For I the Lord cannot look upon sin with the least degree of allowance." By one means only can any man, priest or layman, rid himself of the disability incurred by sin, as is attested by the further word of the Lord Jesus Christ: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (Doc. and Cov. 1: 31-33).

Reverting now to what may be called the early history of the Primitive Church, we may profitably consider certain incidents which embody or exemplify principles or facts illustrative of the

development of the Lord's plan with respect to His people. As the labours of the ministry increased in the rapidly growing Church, the Apostles found it necessary to divest themselves of certain responsibilities, pertaining especially to temporal affairs, which could be attended to by others under their supervision. They laid the matter before the Church as a body, and in accordance with the spirit of unity manifest in the assembly, "seven men of honest report, full of the Holy Ghost and wisdom," were chosen and duly set apart under the hands of the Apostles. Here again we have a striking instance of the unquestioned authority of the Apostles, exercised through counsel and advice by the sustaining vote and common consent of the Church at large.

STEPHEN THE MARTYR

First among the seven was Stephen, who is especially described as "a man full of faith and of the Holy Ghost." He was zealous in service, aggressive in doctrine, and fearless as a minister of Christ. Some of the foreign Jews, who maintained a synagogue in Jerusalem, engaged him in disputation, and being unable "to resist the wisdom and the spirit by which he spake," conspired to have him charged with heresy and blasphemy. He was brought before the council, or senate, on the word of men suborned to witness against him; and these averred that they had "heard him speak blasphemous words against Moses, and against God." The Lord honoured His worthy servant, for when the rulers sitting as his judges looked upon him, his face was illumined, and they saw it "as it had been the face of an angel." In answer to the charge, he delivered an address, which it is plain to be seen was not one of vindication, and far from a plea in his own defense; it was a proclamation of the word and prophecies of God by a devoted servant who had no thought for personal consequences. Please read in the sixth and seventh chapters of Acts. In forceful arraignment he addressed his judges: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."

Maddened at this direct accusation, the Sanhedrists "gnashed on him with their teeth." He knew that they thirsted for his blood; but, energized by the Holy Ghost, he looked steadfastly upward, and exclaimed in rapture: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." This is the first New Testament record of a manifestation of Christ to mortal eyes, by vision or otherwise, subsequent to His ascension. The priestly rulers cried aloud, and stopped their ears to what they chose to regard as blasphemous utterance; then, rushing upon the prisoner they hurried him outside the city walls

and stoned him to death. True to his Master, he prayed: "Lord Jesus, receive my spirit;" and then, crushed to earth, he cried with a loud voice: "Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

So died, as far as scriptural record shows, the first martyr for the testimony of the risen Christ. He was slain by a mob comprising priests, scribes, and elders of the people. Members of the Church were scattered near and far; they preached the Gospel and won many to the Lord. The blood of Stephen the martyr proved to be rich and virile seed, from which sprang a great harvest of souls.

PERSECUTION THE HERITAGE OF THE CHURCH

At this stage the Church as such, and its members individually, were subjected to cruel and relentless persecution. So has it been with the Church of Jesus Christ whenever it has been upon the earth. Indeed, it has been truthfully said, that persecution is the heritage of the Church. During the centuries of the apostasy, when the degenerate church of man boasted of its material wealth and autocratic power, that church developed into the greatest, cruelest, most persistent and relentless persecutor for conscience sake known to history. It is wholly incompatible with reason or defensible assumption that the Church of Jesus Christ ever was or can be an instrument of persecution or tyranny. To conceive of the authority comprised in the holy Priesthood being used as a means of persecution is rationally impossible. It follows that any organization calling itself a church and laying wordy claim to the possession of the Priesthood of God, which is guilty of oppression and persecution, proves beyond all question the falsity of its own claims. Precisely such was the perverted institution, falsely calling itself the Church of Christ, during the long night of the great apostasy.

In relation to the exercise of the authority and power of the holy Priesthood, which is always present in the true Church of Christ, for without it there can be no Church of Christ, the Lord has spoken plainly in the present dispensation:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and

when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doc. and Cov. 121 : 34-41).

SAUL OF TARSUS

Another circumstance of unusual significance in the early Church, demonstrating the continuation of direct and personal revelation from the Lord Jesus Christ, with visible manifestation, is found in the conversion of Saul. Among the disputants who, when defeated in disension, conspired against Stephen and brought about his death, were Jews from Cilicia. Associated with them was a young man named Saul, a native of the Cilician city of Tarsus. This man was an able scholar, a forceful controversialist, an ardent defender of what he regarded as the law and therefore the right, and vigorous assailant of what to him was wrong. Though born in Tarsus he had been brought to Jerusalem in early youth and had there grown up a strict Pharisee and an aggressive supporter of Judaism. He was a student of the law under the tutelage of Gamaliel, one of the most eminent masters of the time; and, moreover, he had the confidence of the high priest. His father, or perhaps an earlier progenitor, had acquired the rank of Roman citizenship, and Saul was born heir to that distinction. He was a violent opponent of the Apostles and the Church, and had made himself an accessory to the death of Stephen by openly assenting thereto, and by holding in custody the garments of the false witnesses while they stoned the martyr.

Saul wrought havoc in the Church even to the extent of entering private houses and summoning thence men and women suspected of belief in the Christ, and these he caused to be cast into prison. The persecution in which he took so prominent a part caused a further scattering of the disciples throughout Judæa, Samaria, and other lands; though the Apostles remained and continued their ministry in Jerusalem. Not content with local activity against the Church, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Please observe that the word "way" here used for the first time to connote the Gospel or religion of Christ, occurs frequently in

later chapters, and should not fail to bring to our minds the declaration of the Lord Jesus while in the flesh: "I am the way, the truth, and the life."

As Saul and his attendants neared Damascus, they were halted by an occurrence of awe-inspiring grandeur. At noontide there suddenly appeared a light far exceeding the brightness of the sun, and in this dazzling splendor the whole company was enveloped and fell to the ground in terror. In the midst of the unearthly glory, a sound was heard, which to Saul alone was intelligible as an articulate voice; he heard and understood the reproving question spoken in the Hebrew tongue: "Saul, Saul, why persecutest thou me?" In trepidation he inquired: "Who art thou, Lord?" The reply touched the heart of Saul to its depths: "I am Jesus whom thou persecutest." The enormity of his hostility and enmity against the Lord and His people filled the man's soul with horror, and in trembling contrition he asked: "Lord, what wilt thou have me to do?" The answer was: "Arise, and go into the city, and it shall be told thee what thou must do."

PAUL A BLESSING TO THE GENTILES

The brilliancy of the heavenly light had blinded Saul. His companions led him into Damascus, where, at the house of Judas, in the street called Straight, he sat in darkness for three days, during which he neither ate nor drank. In that city lived a faithful disciple named Ananias, to whom the Lord spake, instructing him to visit Saul and minister unto him that he might be relieved of his blindness. It is interesting to read that Ananias was surprised at this commission, and ventured to remind the Lord that Saul was a notorious persecutor of the Saints, and had come at that time to Damascus to arrest and put in bonds all believers. But the Lord answered: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake." Ananias did as he had been commanded, and under his ministering hands Saul received his sight. Without delay or hesitation he was baptized. When strengthened by food he communed with the disciples at Damascus and straightway began to preach in the synagogues, declaring Jesus to be the Son of God.

When Saul returned to Jerusalem, the disciples were doubtful of his sincerity, they having known of him as a violent persecutor; but Barnabas, a trusted disciple, brought Saul to the Apostles, told of his miraculous conversion and testified of his valiant service in preaching the word of God. He was received into fellowship, and afterward was ordained under the hands of the Apostles. His Hebrew name, Saul, was in time substituted by the Latin Paulus, or as to us, Paul.

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THURSDAY, AUGUST 8, 1929

EDITORIAL

JOHN HUSS

JOHN HUSS, Bohemian priest and university professor, was burned at the stake on July 6th, 1415, for heresy. His charred remains were further reduced to ashes and scattered over the flowing Rhine. But his immortal soul flamed higher than his funeral pyre, and his deathless voice still calls the world to freedom's standard.

John Huss was the victim of intolerance. He asked for freedom of conscience and was answered with a cruel death. That is the manner of intolerance: Hissing, spitting, clawing, killing when it dares; and skulking, leering, maiming in the dark when its cowardly soul feels itself in the minority. One can not reason with intolerance. It is the jungle beast of the world of thought; it is the hyena, fattening on putrid beliefs, in the region of faith. Where intolerance is, there is stagnation.

The church to which Huss belonged had become corrupt, and he called upon it to reform. He observed that the ordinances of the Gospel as set forth by the Saviour had been changed, and asked for a restoration of the forms followed by the primitive Christian Church. He knew that the priests sought property and power rather than the souls of men, and he called upon them to forsake avarice and the lust for earthly things. He spoke humbly, in the name of truth. The answer was the stake and the burning fagots. He might well have quoted the words of the Saviour: "Full well ye reject the commandment of God that ye may keep your own tradition."

He pleaded that every man must be permitted to determine for himself the correctness of any views set before him. "God be my witness," he answered at his trial, "that I shall not abide by my opinions obstinately, but will gladly change them, if I am shown better." He clung to the doctrine that truth is the holiest thing: "O, faithful Christians, seek the truth, hear the truth, learn the truth, love the truth, speak the truth, defend the truth until death." The man who thus voiced the foundation of all progress, of all light of the spirit, was answered with an ignominious death.

He declared that the Gospel was for all, and that every member should share fully in its blessings. It was the custom to give the bread of the Sacrament only to the members, while the priest received both the bread and the wine. Huss called attention to the sacramental practice instituted by the Saviour, and asked

that the church follow it, and open all its sacraments and ordinances to the common man. In answer he was defrocked and disgraced before his inhuman murder.

When he went to the trial at Constance he was given a safe conduct by King Sigismund, who sat near when the verdict of death was pronounced on Huss. When intolerance promises, even in the mouth of kings, it lies, for it submerges honour in its own desires.

John Huss held aloft reason and conscience. Authority can not surmount them, but draws its life from them. Puzzled priests who, in that benighted age, had never plumbed to that depth in their thinking, shuddered and pronounced death on the thinker.

The right to think for oneself is a primal privilege of man. It is never interfered with by the Lord. By light and truth and teaching man is moved onward, not by force. In the Great Council, when the Plan of Salvation was laid before the hosts of pre-existent spirits, the right of choice was recognized. The third of the hosts of heaven who fell that day must accept the effect of their choice; but they were not fettered in their decision. Jude says: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Scripture and common sense are plain on this point, yet a battle of centuries has raged about the matter.

Intolerance still stalks abroad. True, it is cloaked and veiled and painted, but it is the same ugly, infamous beast. The brutal pastime of burning men at the stake is ended, but equally horrible means of destruction, although much subtler, are employed by intolerance. Torture of the spirit is often keener than of the body. No civilization can modify the soul of intolerance.

In the most historic square of Prague a great monument has been erected to John Huss. He stands high and majestic among a world of people prostrate with error, and he is calling upon them to look up and arise. How the world has listened to that call! The reformers were better able to do their work because Huss had loosened the cement of intolerant authority. Such progress have we made that it is almost impossible to believe that a time ever existed, so dark and cruel, as to lead so pure a lover of truth as John Huss to martyrdom.

The Church of Jesus Christ of Latter-day Saints is a tolerant organization. It holds with the grip of conviction to its eternal truths, but allows all men the privilege of believing as they please. Latter-day Saints should be tolerant men and women. "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may."

"John Huss was burned, but not convicted."—W.

IN OLDEN DAYS AND NOW

(Concluded from page 503)

It is not part of our present purpose to follow even in outline the labours of the man thus peremptorily and miraculously called into the ministry; the fact of Christ's personal manifestation to him is the sole subject of present consideration. While in Jerusalem, Paul was blessed with a visual manifestation of the Lord Jesus, accompanied by the giving of specific instructions. In explanation of his rejection by the people, Paul confessed his misled past, saying: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." To this the Lord replied: "Depart: for I will send thee far hence unto the Gentiles." Once again, as he lay a prisoner in the Roman castle, the Lord stood by him in the night, and said: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Paul's personal testimony that he had seen the resurrected Christ is explicit and emphatic.

PAUL FIRM IN HIS BELIEF

Many have wondered over the coming of the divine call to Saul the persecutor; and the query suggests itself as to whether his opposition to the Church of Christ—and to all who were of that way—made of him a grievous sinner. Let it be remembered that he stood for the traditional law in straitness and strictness; but in the very moment of the Lord's word coming to him he saw that he had been wrong and thereupon turned without hesitation to the right. His faith in Jesus Christ was unbounded; his repentance was genuine, his contrition bitter. Before his admission to the Church, as we have seen, Paul had been a vigorous opponent of all who believed in Christ as the Messiah. As a member of the Church he was no persecutor but an ardent advocate of toleration, patience, love. Notwithstanding the fact that he had been the subject of personal visitation and manifestation by the Lord, it was required of him that he be baptized and receive the gift of the Holy Ghost by the laying on of hands. He was ordained under the hands of the Apostles, and presents to us a life of glorious achievement, and a martyr's death as Paul the Apostle.

We are without record of any direct or personal appearing of Christ to mortals between the manifestations to Paul and the revelation to John on the Isle of Patmos. Tradition confirms John's implication that he had been banished thither "for the word of God, and for the testimony of Jesus Christ."

In connection with this very general survey of the Primitive

Church under direct ministration by the Apostles, we may profitably make comparison with the Latter-day Church now among men. The Church of Jesus Christ of Latter-day Saints is the only organization extant corresponding in essential features with the Lord's Church, founded by Himself in the period of the meridian of time. In further presentation it shall be shown that the profession and claim of the Latter-day Church are thoroughly attested, not alone by its history as to the circumstances of its establishment by divine command and bestowal of authority, but by its works whereby the actuality of its possession of the holy Priesthood is beyond disproof. It is the living Church, showing forth not alone the form, but also the power of godliness. It has no contention with other churches nor with religious sects, societies, cults, or organizations of any name or nature. It is no twig, branch, or offshoot of any other institution among men. It recognizes no "Mother Church" as having given it birth. It came into existence as did the Primitive Church, under the personal command and ministry of the Lord Jesus Christ, whose name it bears. It is the Church of olden days, come again! Amen.

TESTS OF THE TRUTH OF THE BOOK OF MORMON

JUNE A. MOORE

WHY DO I BELIEVE in the Book of Mormon?

My reply must be: "Because its teachings and statements are true." I do not wish to believe anything that is not true.

How is the Book of Mormon true?

There are four fundamental tests to determine the truthfulness of a book such as the Book of Mormon is claimed to be. These are science, history, doctrine and prophecy.

The Book of Mormon is not a text book on science, which deals with the phenomena of nature. Yet there is a definite scientific test. That book says that nearly nineteen centuries ago, at the time of the crucifixion of the Saviour in Palestine, for three days upon a portion of the American continent "there was darkness upon the face of the land." (3 Nephi 8: 19). This darkness was peculiar. It did not cover the whole earth like the ordinary darkness of night, but the "face of the land" in a restricted portion of America. That portion may have been two, or three or four hundred miles in diameter, in Central America, this being the area of country described at that time. It was so intense that the people living there "could feel the vapor of darkness." What could be the cause of that unusual and peculiar darkness? The book says that preceding it there was a frightful disturbance of nature, earthquakes, whirlwinds, tempests, thunders, lightnings, etc.—a

terrific storm by which the face of the earth in that section "became deformed." Could that awful storm have produced the darkness? In June, 1912, an earthquake and volcano occurred in Alaska, at Mount Katmai; midnight blackness in the daytime lasted "for sixty hours at Kodiak, one hundred miles from the volcano" (*National Geographic Magazine*)—three days and two nights, the exact time given the similar event recorded in the Book of Mormon. History further tells us that on one occasion in the island of Sumbawa, east of Java, "darkness lasted for three consecutive days at a distance of over three hundred miles," following a terrific storm and upheaval. There are other similar instances. Scientists tell us that the awful storms caused the darkness by filling the air for hundreds of miles with the fine dust and ashes produced.

The Book of Mormon is true to this fundamental scientific fact. At his age and condition Joseph Smith did not know, and could not have known, this scientific truth. It was a fact stated in the Book of Mormon. That is test number one of the four I have set out.

Book of Mormon history tells of two great civilizations on this continent, then a destruction of civilization. When the Book of Mormon was first printed, nobody knew of the great Aztec and Maya civilizations in Central and South America. These are discoveries of more recent years. Now, the existence of these two ancient separate civilizations, followed by a destruction of both, is familiarly and conclusively established by modern archaeological research, just as the Book of Mormon says.

Historically, that is test number two, proving the truth of Book of Mormon history in that respect.

Again, in doctrine, as compared with the Old and the New Testaments, the Book of Mormon is in strict accord with the Bible. Even in the matter of baptism, which the Bible says is to be administered to those who have repented of their sins, but which modern Christianity generally has distorted into the sprinkling of mere babies who are not intelligently capable of repentance; the Book of Mormon is more specific than the Bible, yet in strict harmony therewith, saying: "He that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption." (Moroni 8 : 20).

Doctrinally, therefore, the truth of the Book of Mormon is proven by the Bible doctrines. That is test number three.

The Bible advances the direct and positive maxim: "The testimony of Jesus is the spirit of prophecy." (Rev. 19 : 10). The Book of Mormon has many specific instances of prophecy, some fulfilled and some yet to come, but not a prophecy in which there is a record of failure. At the very outset, it said that its adverse critics would call it "A Bible" and say "there cannot be any more

Bible." (2 Nephi 29:3). This was fulfilled almost as soon as the Book of Mormon was first off the press. The book also said of the United States, that it should be "delivered by the power of God out of the hands of all other nations" (1 Nephi 13:19), and that it should be free "from all other nations under heaven" if "they would serve Jesus Christ" (Ether 2:12). With all the faults of the people, by its leaders and the masses of its population the United States is still a Christian nation, and for the past hundred and fifty years has received the fulfilment of this prophecy. These instances are a type of many that can be cited, of the spirit of prophecy, which is the Divine testimony of Jesus Christ, being a notable characteristic of the Book of Mormon.

Thus test number four, prophecy, bears witness to the truth of the book.

So, on every line of fundamental inquiry covered within the scope of the Book of Mormon, the truth of that record is conclusively established.

Of necessity, then, I believe the Book of Mormon because its teachings and statements are true.

MISSIONARY LABOURS IN SOUTH AFRICA

DURING the thirty-two months mission of President Samuel Martin and family in South Africa, much good was accomplished. The hand of the Lord was manifest countless times in their behalf and in behalf of the mission.

President Martin and family landed in South Africa on June 22nd, 1926, and proceeded directly to the mission headquarters at "Cumorah," Mowbray. A very cordial reception was tendered them by Elders, Saints, investigators, and a number of prominent business men, who knew them previously. The fine spirit of friendship then shown was continued throughout the whole period of their missionary service, proving that the Lord magnifies His servants in the hearts and minds of all.

President and Sister Martin entered into the work of the mission at once. Many new problems had arisen; and serious and careful thought was required to meet prevailing conditions. Yet as one problem after another arose, each seemed to naturally adjust itself without difficulty and without serious consequences. However, each new incident clearly showed the great truth that the Lord guides the affairs of His Church and people, and that He will not permit sin or unrighteousness to lie concealed for any length of time.

An endeavour was made to get in touch with every member of the Church on record; and with but few exceptions, President Martin was able to visit the homes of all Saints and investigators, throughout the whole mission. Many members whose names had

been dropped from the records as "lost" were located, and some of these again became active Church workers.

The following increases for 1928 over 1926 show the diligent leadership of that period, speak much for the labours of the Martin family, and are evidences of the progress of the work in far off Africa :

Tithes paid	...	...	...	...	...	...	78 per cent.
Book of Mormon sales	...	...	...	...	...	300	„
Sale of other standard Church works	...	...	...	...	...	150	„
Sale and distribution of other books	...	...	...	...	...	106	„
Pamphlets distributed	...	...	...	...	...	107	„
Tracts distributed...	...	...	...	...	...	129	„

One hundred converts and ten children were baptized during this period of time, and fifty babies blessed. President Martin commenced the "Cummorah Monthly Bulletin," in June, 1927, a very worthy mission magazine of sixteen typewritten pages, issued monthly. Newspapers, previously interested only in anti-"Mormon" tales, were visited by him, and became friendly. They extended to Brother Martin and the Elders the privilege of contributing articles on Church doctrine and procedure. For one such article, President Martin even received a small cheque. Thus, through personal contact, through preaching on the streets wherever opportunity offered, and through personal appeal to the public through the press, much prejudice was allayed, and a better state of friendship established in the country.

This changed attitude on the part of the public contributed largely to the past two and a half years' success in the mission, and bids fair to promote the work more rapidly in the future. The value of the work of President and Sister Martin, with their sons, in that land, will long be felt for good, and will give greater incentive to the missionaries who follow them.

President Martin and his family left their field of labour to return home on February 22nd, 1929, with the love and good wishes of missionaries, members and thousands of friends. They have the satisfaction of knowing that their work has been well done.

WORDS FROM THE MISSION FIELD

"MORMON" missionaries are often privileged to see the power of the Lord so manifested, during their mission labours, that they never forget it. This has been the case with the Elders of the London District who are doing summer group work in Luton, Bedfordshire.

Seven of us arrived here on June 3rd, to tract and hold street meetings in order to break down existing prejudice against the "Mormons." The police permitted us to hold our meetings, but would not promise us protection.

Our street meetings drew large crowds, which became unruly at times. Ministers failed in their attempts to confound and ridicule us with their questions, and on the night of June 15th, the climax was reached. About 9:30 p.m. drunkards began to shout: "Down with the 'Mormons,'" and "Away with them!" People began striking and kicking at us, as we tried to make our way towards our lodge, about a half mile distant.

Police came to the rescue and tried to curb the howling mob at our heels, but were swept along like chaff before a gale. We arrived safely at our lodge, went to our bedroom and there held a prayer circle, while the mob outside hissed and shouted at us.

Nothing serious happened, and after the crowd dispersed, two missionaries went to the police station to talk things over with the officers. We were told to continue our meetings as usual, and this time were promised police protection. This instruction we carried out, on the Sunday night following, much to the surprise of the people, who supposed we had been run out of town. The police were with us, and we held a very interesting meeting. We thank the Lord for His care over us during these strenuous hours, and we recognize the fact that it is His power which has since changed the attitude of the people towards us, so that many persons are now investigating "Mormonism."

ELDER EUGENE ROMNEY, JUN.

FOUR MISSIONARIES of the Ulster District recently experienced a hostile attitude on the part of some villagers whom they were tracting, in the Catholic section of Bessbrook, near the Free State border. Rocks, mud, buckets, bottles and tin cans were hurled by those attempting to stop the work of the missionaries. The Elders made an appeal for their attackers to manifest a little Christian charity, and though this request was not complied with, did nothing to defend themselves. Retiring from the street, they sought police aid to recover their eyes. The missionaries attribute their escape with only minor cuts and bruises, to the watchful care of the Lord over them. No ill feelings are held towards those who so despitefully used the servants of the Lord. However, we feel it well to apply the words of our Saviour: "By their fruits ye shall know them."

ELDER KENNETH H. SMITH

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—A Sunday School outing to Ainsdale Beach was enjoyed on Saturday, July 27th, by members of the Liverpool Branch.

Norwich—On July 17th the Ipswich Branch held an outing at Felixstowe. Several non-members of the Church attended also.

The Lowestoft Branch Sunday School engaged a char-a-banc on July 17th and motored over the countryside. The trip proved agreeable to all.

Members of the Norwich Branch Sunday School were treated to an outing on the sands of Lowestoft on July 20th.

Scottish—At a baptismal service held at the Gorbals Baths, Glasgow, Scotland, three persons were baptized by Elders Alvin P. McAllister, D. Ross Urie and Allen Thorn Wells, and were confirmed by President William F. McKelvey and Elders Reese R. Parker and Harold K. Richmond.

“BEHOLD THE BRIDEGROOM COMETH”

THE time is fast approaching when our Saviour will appear ;
I wonder if He'll find us all prepared to greet Him here ?
Will all our lamps be found well filled, and shine with polish bright,
Or will some wait till darkness comes—then grope around for light ?

This is a glorious time to live, we must not fear or dread ;
'Tis true that trials 'wait us—but think what lies ahead !
I cannot picture grander things than all this Day does hold,
In watching come to pass the words God's prophets have foretold.

Have we the courage and the strength to hold our heads up high,
And see above the faults of men, and keep a watchful eye ?
Have we, the chosen ones of God, the faith to carry on
Until the storms and troubles break to usher in the dawn ?

His words divine—they do not change. God has a perfect plan ;
So watch, and be not led astray by false ideas of man.
Keep step with faith and join the ranks which stand for truth and right—
Then, when the sky grows dark, we'll know that just beyond is light.

VIRGINIA S. LINDSAY

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LATTER-DAY SAINTS IN GREAT BRITAIN